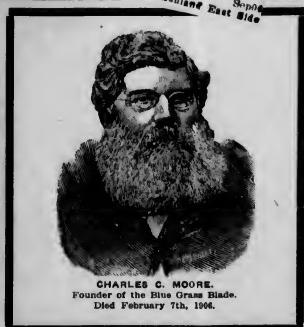


# BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NO. 1. T. Parker  
Web and Ashland East Side

Spokane



CHARLES C. MOORE.  
Founder of the Blue Grass Blade.  
Died February 7th, 1906.

JAMES E. HUGHES - Editor and Publisher

## TERMS OF SUBSCRIPTION

One issue for one year \$1.00 in advance. In clubs of Five NEW subscribers, 50 cents each.

Terms.—\$1.00 per year in advance; foreign subscription \$1.50 per year.

Five new subscribers sent for one year for \$2.50.

Send your subscription by registered letter, post office or express money order, New York draft, and if personal checks are sent add collection charges as local banks charge for collecting same.

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The address slip on the paper will show expiration of subscription, and serve as a receipt as the date changes as soon as the subscriber pays.

Subscriptions to the Blade are not discontinued at expiration unless so ordered by the subscriber.

The courts invariably hold a subscriber responsible to the publisher for the subscription price of all papers received until the paper is paid for in full and up to date and ordered discontinued.

Office of Publication is located at 153 W. Short St., Lexington, Kentucky.

Entered at the post office at Lexington, Kentucky, as Second Class Mail Matter.

Address all communication to Blue Grass Blade, P. O. Box 393, Lexington, Kentucky.

## EDITORIAL

Only truth can win.

The atmosphere of joy is cheap.

Love and truth are the greatest of world powers.

Orthodox Christianity is on a rapid decline and going out of fashion.

It is only that man or woman who can learn and successfully practice self-reliance who can hope to win.

The science of human government is no more complex than the science of business and the man of average intelligence need not fail to understand it.

It is not particularly gratifying to our national pride to read of official warnings against graft in the disbursement of the funds subscribed for the San Francisco sufferers.

One would surmise that the revolutionary movement has got to be deGorkyzed or go out of business. Now comes the Czar hot after him with an extradition, but there is only one thing for Roosevelt to do—refuse to honor it. At best Gorky could only be guilty of a political offense against the government of Russia and America has not so far forgotten her trust as to willingly surrender political offenders to the tender mercies of crazy monarchs.

"The law is dangerously lagging" declares the faculty of the Boston University Law School, and the public will agree that it's no lie. All the law that is absolutely necessary for human society could be printed on the four pages of the Blade, yet foolish philosophers have hedged our jurisprudence with insane ambiguities that not one pro-

fessing lawyer in a thousand really understands the law. We have already far too much law and yet our state and national legislative bodies continue to grind out new laws by the mile irrespectively of the consequences.

Mrs. Grundy usually looks upon a philanthropist as one who is trying to reform the world for the mere fun of the thing—one who is willing to starve to death for the sake of a splendid obsequy and an attractive tombstone. The Blade would like to see such a reform, and is willing to join in any reform that the very poor of our laboring classes won't find it such a long time between meals, and to find some asylum for those aspiring politicians who buy us with gas then sell us for gold.

Somebody has accused Parkhurst of being a Socialist. While the Blade has not yet fallen astride of the Socialistic theorems it doubts if the Socialists would be willing to adopt him. One definition we have read of Socialism is that of being a desire to regulate other people's affairs, and Parkhurst has certainly got that qualification. If Parkhurst has one iota of Socialism in his makeup the public has failed to recognize it.

In professional as in commercial life, tact very frequently outstrips talent. It may be true that there is always room at the top, but it is a long hard climb, and the road is thick strewn with wrecks. The woods are full of barristers without briefs, preachers without pulpits and physicians without patients. Exalted merit, united with tireless industry, does not always reap its proper reward. Thus it is that the world, even to-day, is a cruel mother to her most deserving children.

### WHAT IS YOUR PHILOSOPHY?

In a personal communication to the Blade marked "not for publication" we have been designated as a "heartless" person, utterly without feeling or sentiment." The author merely uses an initial for the given name in the signature attached so that we are at a loss to know the sex of the writer, whether they go into their clothes feet first or head first, hence, we are somewhat at a loss to make answer. Could we be sure that our correspondent was a man, we could sail in with a vengeance, but fearing that it might have come from the pen of some mild-eyed Dulcinea, we are compelled to hesitate. With this explanation we have but to suggest that if "D" stands for David we might have expressed ourselves more forcibly, but if it stands for "Dora" we forbear.

Assuming that the strictures made upon us are applicable to all Freethinkers, why should they be so degraded? Personally what have we said or written, or what has appeared in the columns of the Blade calculated to do any person harm? We strive to create instead of watching and to fill the world with light rather than the orthodox despair. We would open the gates of the Kingdom of Heaven to every man, woman and child and put out the fires of hell with waters from the fountains of human pity. Could we do more? Every Freethinker is possessed of human feelings. They experience the same mode of everyday life as their orthodox neighbors, only they live better, more upright, and are consequently happier. They find pleasure in the golden rays of the rising sun at dawn and can gaze upon the myriads of stars that dot the black firmament of night, with rapture and admiration. Pity streams from their breast at the sight of suffering and a noble action makes them feel exultant with pride. Can the most orthodox Christian boast of finer sentiments? We do not undervalue human life or belittle human effort and aspiration. We would not mock the blind struggles of mortal man to put on immortality, to master the elements and extend the domain of his knowledge. But we do not and cannot believe that the majestic universe was created simply for our dear sakes and we insist that any person so believing should be tapped for the similes, that they should be treated by a doctor of medicine instead of a doctor of divinity.

But, we are also asked, "what is your philosophy?" and further "if you take the Christian religion from us what would you substitute for it?" Here are two questions in one and for the benefit of our correspondent, as well as prospective correspondents of a like kind, the Blade has no objection to offering some of the cardinal points of Freethought as distinguished from the Christian system.

We believe in truth because it makes men wholly free; we believe in that charity which begins at home but does not end there; we believe in moral courage because it makes man something more than a mere brute; we believe in cleanliness of both body and mind because the one induces good health and the other good thinking; we believe in honesty, not for mere policy's sake, but for the sake of principle; we believe in justice because it is what every man owes to every other man; we believe in self-control because it exercises a whole-some influence upon others; we believe that in universal mental liberty is to be found more genuine happiness and swifter human progress than in all the domineering churches in the land. We believe in equality and fraternity, that equality which knows no nobleman but nature's nobleman.

the man of noble deeds and noble thoughts; that fraternity which links the weak arm in arm with the strong compelling them to fraternize and form that universal brotherhood for which men so ardently strive.

It may be argued, however, that a belief in God entailing that so-called "Fatherhood of God" is essential to the establishment of the "brotherhood of man." This is untrue. Our own nation is a silent and significant witness of that fact. Here men of all races, each worshipping a different God are amalgamated into one people, and were permitted by the plutocrat and the autocrat to remain more together and labor more together, this country would become a veritable paradise in itself. We have every material need and qualification for such a glorious millennium but the greed for gold among those who now control the nations wealth, by the aid of a subsidized church power, keep the people apart and involve them in struggles over fictitious ailments to divert their attention from the real dangers that threaten. Man can, and man does, get along without God, but God would have never a building to his name on this continent were it not for the folly and superstition of man. Men pratent the evils of anarchy. Is anarchy worse than death by starvation? It is not possible that the present spirit of unrest is but the ephemeral effect of a few professional agitators. The cause lies deeper and is to be found in the rotteness that permeates every religious and political agency that tramples upon the race.

In closing it were well to say that for the eradication of Christianity no substitute is necessary. The professional wrecker of old buildings is not called upon to put up another and better in its place, nor is the man who assails error compelled to supplant it with anything but truth. What is known to be wrong should be avoided, that which is harmful should be destroyed. Social conditions will then adjust themselves to the new order of things and a greater and grander people will inhabit the earth.

### TRAIN THE BOY TO MAKE THE MAN.

One well recognized and admitted fact is that education must rest on a foundation of faithful accomplishment. Every one who undertakes the training of youth, to whatever worthy end, in some degree sees the skills involved in the erection of a building, and the value of foundation to superstructure has met us in every discourse on character from our youth up. Perhaps it is the fact of that very triteness that has bred a disregard of the fundamental need of something besides the public schools to properly fit a boy to play his part in life as a man.

In every large city boys are constantly being indoctrinated into paths of business fresh from the schools. They come with good records as pupils, with plenty of energy and ambition and an adaptability that is very gratifying. The boys grasp the ropes, and to all appearances they are advancing steadily on the road to preferment, when suddenly, to the joint dismay of both parent and employer, they go down and out, with a stain on their characters that any actual dishonesty can make which handicaps them in their future career.

Sometimes a boy, more fortunate in his early surroundings than others and less exposed to temptation, goes on from one promotion to another until he begins to dominate and his success begins to eclipse his personality. He may rise to the head of great corporate interests, but, at last comes rumors of gambling and speculation, sometimes disgraceful social relations, followed by a fall from the standards of self-respecting and honorable business life, and ruin closes in about him. Soon, or later, the hole in his character has been discovered and the collapse of a promising career and personal reputation ensues.

Now the question is, where lies the fault? The answer comes sadly and painfully, in the home training. The boyhood schooling, the youthful associations and ideals were defective. True manliness must be evolved earlier in the history of the child. The highest standards of personal honor, far too low and too frequently neglected in the bustle and rush of American life, must be learned, accepted, and made an integral part of the youth's make-up before he leaves his mother's side for the cold and unfriendly world of business. If the generation is to be an improvement upon the present, personal honor and trust must be cultivated both in the breeding and training, giving a keen sense of responsibility all through life.

The Blade does not believe that all wisdom can be acquired from a mother's knee and across a father's, but many parents are wholly and altogether responsible for the failure of their offspring in the business affairs of life.

So far as human history sheds its light neither cross or crown has led in the onward march of human progress. The people have never been prone to form their morals, for any great length of time, from those who are leaders in the social circle or big bugs in the Christian hierarchy. From Judah and Tamar, David and Bathsheba to the libidinous monarchs and pretlates of the present age is a long way, but they are very closely related so far as example goes.

PUBLISHED WEEKLY, \$1.00 A YEAR IN ADVANCE

### IF CHRIST CAME TO LEXINGTON!

Kind reader, and suppose he should, what would happen? Why the preachers who claim to serve him and him only, and the congregations who assemble in the churches to worship him and him only, would refuse to recognize him, clamor for the police to run him in and then get the police judge to send him to the rock-pile for the allotted period of time usually given to the professional hobo. They would order the Bertillon measurements taken down and recorded and have his physiognomy photographed for the benefit of the rogue's gallery.

Could the pitiful religionists but know that the poorest beggar this land of plutocrats and paupers has yet produced, is an earth passenger along with Croesus! That one century hence the dnat of the millionaire will have mingled with that of the mendicant! And that the most pitiful failure of the age is he who has only succeeded in hoarding up a few paltry dollars. Yet preaching Christ the professing Christian is as unlike him as it is possible for them to be. Instead of chasing the money changers from out the temples of their dear Lord, they send them engraved invitations to come in and their vis inertia perpetuates all the social and political abodes that emanate from wealth and power. The church policy of today is expediency, their moral law the eleventh commandment: namely, don't get caught. They are the very people who hurl stones at the prophets of progress. It was of their ilk who burned Servetus, imprisoned Bruno, poisoned Socrates, murdered Robert Emmet, ay, and crucified their very Christ, simply because he cleverly intimated that the fashionable preachers of his time, even as now, were a gang of hypocrites.

Under such circumstances, being so far removed from the pilgrimage of the Galilean, how could they receive him and accept him, should he appear before them, in person? If what is reported of Christ be true, which we very seriously doubt, he did not wait for crime to be committed before reproving it, but sought to prevent it. Modern Christianity, however, operates upon a totally different plan. It waits until a man is driven to crime by the iron law of necessity, a woman to dishonor, a child to beggary, then proceeds to organize some fake society to flaunt their own honor and glory as contrasted with that they seek to work upon, but never put forth a hand to prevent the sin and o's shame. Brothers and sisters in Christ, they are not. The besetting sin of a superstitiousness hangs about each one. Unable to find a happiness for themselves on earth, and unwilling to provide happiness for others, they begin to look for it in heaven. What precious years have been wasted in a ridiculous idolatry! From the unnumbered days of the race, years have been stolen that should have been devoted to human development, filled with the sweets of knowledge, hallowed by the rich perfume of human love; years that should have been made gracious by an accumulation of noble deeds, yet life's fair fruitage has been blasted by this epitome of the primal curse. Christianity has wrought nothing but human suffering, until the very cult is known as the Religion of Sorrow, and the mother of their Christ is designated the Lady of Pain. Behind every song they sing, there lurks a sigh while between the cradle and the grave they have built a monster haunted desert.

Of course they would reject Christ, turn him away from their doors and if he insisted upon proving his identity, they would swear out a writ of larceny against him. These same pious parrots claim to accept the gospel of Christ as true, not that they are able to comprehend it, but because they lack the mental vigor to deny it. They are in fitting mood to follow some old bell-wether into the wire-grass pastures of conceit. Only for mony will the preachers preach and the congregations listen, but Christ carried neither script or purse. Because of such follies the land is being rapidly filled with Ishmaels. Mankind struggled against his fellow man for the very food he eats, the very raiment he puts on. All is strife and turmoil. Sooner or later, those who count the many-headed monster who flatters its rank breath, and to its many idolatries bow the patient knee, are trampled beneath its iron heel, made the victims of a merciless Pharaonic Juggernaut. But those who accept human duty as their guiding star, who are strong enough and brave enough to withstand the gibe of malice and the jeers of ignorance, will find that the years are seldom unjust and these will rise triumphant in the glory of a human duty done and a human work achieved.

### DR. CRAPSEY IS ADJUDGED A HERETIC

Although unshorn of the garb of his priestly office, Dr. Crapsey, the Rochester, N. Y., clergyman, has been adjudged by the ecclesiastical tribunal sitting in trial upon him, to be a heretic without the pale of the church, guilty of teaching heretical doctrines to the members of the Episcopal church, and he will, doubtless, get the grand bonnce and hustled down the front steps with a pair of number 10's behind him.

To the credit of the various religious bodies in Christendom be it said that they have ever been

(Continued on page four, first column).





## Editorial

(Continued from page one).

consistent with their original spirit of intolerance. It is demanded, as imperative, that every pulpit shall be occupied by a man who will readily harmonize with the religious surroundings. If the congregation wants hell, really believes in hell, he must preach it, but if that inner conscience, which makes cowards of them, leads the members of his pastorate to dread the other world, then he must shun the subject altogether and be ever-careful not to terrify or affright them by even a mild suggestion. Neither churches nor pulpits are built these days upon the models supplied by the alleged son of Mary. To remain orthodox enough is a task every minister is compelled to assume, for when he ceases to preach the sectarian shibboleth, out he goes and a call is issued for one more pliant and subservient. The moment a preacher gets progressive he gets a heresy trial to trouble him, then comes a swift and awful judgment for his presumptuous sin, and he is told to "git up an' git."

That this will be the fate that awaits Dr. Crapsey, there can be no doubt, if the newspaper reports of his trial are accurate. Guilty on every count in the specifications he can not hope to linger in the church and preach his mind upon religious topics. Thinking men, progressive men, and men of advanced ideas are not wanted in the pulpits, and they have no business there. To a man of action and energy a Christian pulpit is a prison house, a dungeon for the mind. It stifles honest thought and condemns honest expression. It is a veritable Old Man of the Sea about the neck of the progressive Sinbad. It is a brake on the wheels of the great reform train that is carrying humanity along the road to intellectual freedom. Dr. Crapsey will be better off out of the pulpit than in it. His daily bread may not come so easy, unless he's a man of means, but he will be free to think 'as he pleases and speak as he thinks and that is the greatest blessing he could possibly enjoy. Flatheads belong to the church but advanced thinkers have no business there. They are out of harmony with the entire surroundings. Instead of conducting a lowly and meek campaign, the deposed clergyman can now ascend the mountain peaks of glorious liberty and truth.

Whether the church knows it or not, yet it is a truth, that this continual heresy-hunt, by which men of intelligence and thought are driven from their pulpits, will lead quicker to internal decay than any other known cause. It means that the finest specimens of intellectual manhood are sent away from them leaving only the seedy and the scabbed to lead the scattering armies of the Lord. Drive out the Crapseys, cast into the outer darkness all the real thinkers. Humanity stands ready to welcome them in the broad and open field of liberty.

From the published reports of his trial we learn that those who sat in judgment upon him mercilessly scored him for his alleged heresy. Then what can be said of his judges? Poor fools! What authorized them to collect intellectual toll on the heavenly turnpike? Just as the clergy in the time of Galileo refused to look through his telescope, just as they did not want to know or to believe its results, so do the members of these ecclesiastical courts refuse to see, to know and believe the results of higher criticism upon applied theology. These men are but repeating the error of their predecessors with more than three hundred years of progress vainly coming between them.

### A NEW INDUSTRIAL TYRANNY.

Have we carried the enchanting doctrine of taxation, direct and indirect, together with inward organization, too far? Has the highest tension been reached and the social structure of our country put in danger? Here is Otto C. Hagen of Des Moines, Iowa, a sturdy son of Scandinavia, who, having sought our shores a finished craftsman, accepted our laws and our ways, joined the great army of American toilers, and, at last, satisfied and content with life as he found it in this asylum for the oppressed, became a full fledged American citizen. But things have changed. The erstwhile pride of American sovereignty has become a mere bauble, a pretty toy, now broken and marred, that Otto does not want it and has written to President Roosevelt making a tender of his citizenship rights, offering them back to the representatives of our government who gave them, and expresses a desire that they be cancelled and held for naught.

So far as the Blade is aware this is the first time in the history of our republic that such an instance has taken place. There are other cases where pampered sons of wealth, though American born, found greater delights in European snobbery and frippery than were coming to him in this land of the free and home of the brave and have preferred to make themselves subjects of some bevy bum instead of remaining sure enough American sovereigns. We are much better off without this class than with them, but when a hard working son of toil, patient, thrifty and industrious, thrusts back to us the naturalized rights of citizenship there must be something radically wrong with the existing order of things. In any event it should furnish food for thought to the students of industrial and social problems.

It appears that what Otto rebelled against was the assumed right, power and privilege of trade's unions to impose a direct tax upon him for the mere privilege of earning a living by the sweat of his brow. He did not wish to join, and being a blacksmith by profession, he preferred to work along independent lines. His particular grievance was that when he escaped from the industrial tyrannies of the old world, he expected to find a haven in the new where the tithes demanded of him

would be moderate and devoted solely to the purposes of government, as becomes a democracy. He was given an awakening and now asserts that he had but escaped one tyranny to become the victim of another. He utters a vehement protest against being subjected to taxation by private parties, when these parties do not even possess a delegated power from the state to collect such a tax. What irks him is the fact, that he, a finished craftsman, a mechanic, is not permitted to enter into a contract and earn a living in his own way, but must be directed what to do and how he shall do it by a trade's union, which, among other things taxes him, making him pay a fixed rate upon his income for the mere privilege of earning a weekly wage. As a result he petitions Roosevelt that his certificate of naturalization be cancelled.

As a rule our people that are of Scandinavian birth are industrious, honest, hard-working people. They are frugal, patient and progressive. They appreciate freedom and to a large extent they have cast from them the yoke of both religious and political tyranny. They are possessed of a clear common-sense and understanding. They are in every way a desirable people and should be made to feel that they are welcome in America. When such as these revolt against undelегated powers of taxation, there something wrong with the system. This new boomerang that now hurtles across the western sky is a new development of an outcry against unjust tyrannies practiced between man and man which none of our economists foresaw, but it is one that our lawmakers can well afford to ponder over. Truly the limit has been reached and the time is at hand when a wholesale change must be made.

Only ignorance can accept the Bible as true because of the miracles, so-called, that it contains, never stopping to ascertain whether they be fact, fiction or legend. Human progress cannot be limited or restricted by any book. An enlightened world has ceased to wonder whether Jonah was a true delegate of God Almighty, or simply the father of populism. Reasoning men can well afford to leave these trifling details to the dogmatic sectarians to unravel as they can.

Readers—Do not forget that our books are still open for all new subscribers who may want to get on our mailing list.

### WHAT MEANS THAT RUMBLING?

From the ground there comes a strange noise. It has a rumbling sound like unto that which precedes some violent shocks, or great earthquake. Its result may mean an upheaval productive of a complete transformation in the existing order of things. Hark ye! It grows louder and stronger. It comes upon us! Lo, it is the voice of organized labor raised in solemn protest against the orthodox religion because of its open opposition to the demands for economic improvement.

On every hand there exists a mutual recognition of the right of labor to organize for its own benefit, its own improvement, mutual self help and progress. For some time a bold and determined stand has been taken by the Methodist Episcopal church by refusing to grant a recognition of these rights and now union labor has retaliated by organizing a systematic boycott upon that denomination. The unions are fighting the Methodist revival because Church Publishing House conducts a non-union composing room and because one of its most influential bishops has recently declared that it is the policy of the Methodist church to oppose organized labor. The union boycott will take the form of an effort to keep as many people away from the Methodist meetings as possible.

If it is the policy of the church to oppose organized labor then it seems that organized labor is determined to adopt a retaliatory policy of opposing the church. The deep portent of this fight lies in the fact that labor has at last been brought into conflict with revealed religion and having made such a good start 'there is no telling to where it may lead. It is evident that the power of the church to terrify labor has gone and that labor will assert its rights in defiance of theological dicta.

Subscribers in arrears would render the Blade invaluable service by paying up. If not all then pay a part.

The notion that Freethinkers oppose the reading of the Bible is erroneous. On the contrary they advocate a full reading and comprehensive study of its pages, assured, that in a complete knowledge will come a general disbelief and disregard in and for the teachings. The more Bible readers the more Freethinkers is an old slogan in the camps of the Freethought armies. Let the Bible be read, let it be studied and analyzed with intelligence and reason. If it is the word of God it should be able to stand as rigid a scrutiny as the works of man.

The grandest ideals of humanity are to be found in the life and not in any sentimentality born of religious worship. Human ideals are inspiring and enabling as they induce lofty example and precept. Religious ideals are debasing and lowering as they make a man subservient slave to an imaginary master in the skies.

Religious bigotry has quailed beneath the ringing blows of the iconoclastic hammer of Free-thought. Religious presumption is assuming a more humble and suppliant tone. The Christian priesthood has almost forgotten to preach a hell of fire wherein the souls of unbaptized babes forever burn. If there is one accomplishment above all others for which humanity should feel grateful to the Freethinkers, it is in the fact that they have put out the fires of the orthodox hell and made the clergy ashamed to preach.

## THE BLADE'S LETTER BOX

Another Memorial Wanted.  
Ryan, Ind.—Tot—I enclose money order for \$1.00 for which send me the Moore Memorial pamphlet.—M. C. MARTIN.

Also a Dollar's Worth.  
Cost, Texas.—Mr. Hughes—Enclose \$1.00 for the Moore Memorial pamphlet.—DR. T. C. BRASSELL.

The Memorial is Out.  
Moscow, Idaho.—Mr. Hughes—The blade of the 6th came yesterday. I see that the Memorial pamphlet is to be ready to be mailed to subscribers this week, so I send my William as I agreed to, take a dollar's worth. I wish others would come up with the one thing needful.—J. B. CASEY.

And Old Jim Did.  
Florence, Texas.—James E. Hughes—It is getting time old Jim was sending in a dollar for the Blade another year, so I enclose money order for one dollar. I would be glad if some outspoken infidels would come out here and live close to me, I want them for neighbors.—J. H. DANIELS.

Dear Sir—Your article about Maxim Gorky in last Blade is misleading and erroneous. You must have taken the New York World fish story for genuine. One has to be careful when reading the capitalistic organs. You had better investigate and make good your misleading article. Let the capitalists tell the falsehoods, but a Free-thought paper must tell the truth. I am writing this to you as I am fearing you will pay no attention to me. Thus you will have done great harm to the cause of Free-thought, bodies injury to the greatest revolution and the greatest revolution the world over says. And that and nothing else is the intention of the New York World.—M. GRAN.

Jim is Safe.

San Francisco—Devastation is the word for Frisco. Earthquake Wednesday at 5 a.m. knocked great part of city every way and fire almost finished it. Had it under control this morning. People are happy. Just started again in the north district. Whole blocks burning down. My house intact as yet and if wind holds will keep so. Martial law and troops in possession. Probably over hundred thousand camped in burned districts, parks and hills. My daughter and I lady went to Oakland last night. Two friends burned out came to me last night and are now here. Food problem is getting systematized by Government distributing it. Trains can connect with Oakland. Would like to see Judge Ladd, but if I go over they will not let me back again. Oakland parks and hills covered with our people. Hundreds burned and killed otherwise. They are at work with dynamite on buildings now. Continuous cannonade since earthquake, my home looks as though a cyclone hit it. Two women and a baby whose mother was killed. My wife and I must go out and round up some food for them. Rose Fritz has five families in her house in front. Man from Sacramento came last night and took her daughter Annie home with him this morning. Before they dynamited stores they give the crowd five minutes to take what they want and they take everything in about three minutes, hundreds of stores burned full of foot that you could not go near for heat. Twenty or thirty blocks burning at once. It reached within two blocks of me, all burned to waters edge. I went to three burned parts at midnight last night and sight scenes of ruin was sickening; women and babies sleeping on sidewalks, some with old clothes, others with none. Some one had given them. If the fire shifts there will not be a single home or house left in the city, and the priests prayed in front of their churches and their cattle kneeled in prayer. I see some very funny sights along religious lines. Women holding cross in hands to a blazing block "please dear God stop the fire" and they repeat it until forced by men to move back. It was a scene of terror in night time. Will write after all is over. Examiner and Call offices all gone. Ever yours through fire and smoke.—A. JOHNSON.

Will Try to Do So.

Stockdale, Kan.—Read in the Blade the Moore Memorial pamphlet. Is ready for distribution. I have not sent you pay for mine. Will be in Manhattan next Wednesday and start to pay you for three books, two for myself and one for George Due. Be sure and keep them for us.—THOS. DUELL.

Will You Get Them.

Mayville, Ky.—Enclosed find fifty cents in stamps for which please send two copies of Memorial pamphlet and Blades of May 13th and oblige.—LOUIS ROSEN.

Would it Were Not So.

Erie Springs, Tex.—Jas. E. Hughes—

Find enclosed money order for the

Moore Memorial pamphlet. Would

send more but a great many of

the Blade readers I am too poor. Will

order some more in the future.—C. L. OSLEY.

Will You Get Them.

Stockdale, Kan.—Read in the Blade the Moore Memorial pamphlet. Is ready for distribution. I have not sent you pay for mine. Will be in

Manhattan next Wednesday and start

to pay you for three books, two

for myself and one for George Due.

Be sure and keep them for us.—THOS. DUELL.

Will Try to Do So.

Muncie, Indiana.—Friend Hughes—

In the last number of the Liberal Review you will find an article entitled

"An Infinite Personal God," which I

want you to reproduce for the benefit

of the Blade family. It is couched in

very plain and simple language, and

any person who reads it, can readily

see that the arguments against the

existence of such a being are unan-

swearable.—T. J. BOWLES.

Likes Our Work.

Stover, Mo.—Mr. James E. Hughes—

Please find enclosed an exchange for

one dollar to move my subscription

mark up another \$2 months. The

Blade is to me satisfactory in every

particular under its present editorial

management, your editorials being

both interesting and instructive. I

have been an invalid for 10 years

and my doctor for a couple of years

and only American orders, such as

Masons, Odd Fellows, Junior Order of

American Mechanics, or in fact any

American order A. P. A. Sons of tem-

perance, or any American church

are the only class of people competent to

conduct American affairs, the Catholic

people should not be allowed to mix

up in any American affairs. They are

not here for the benefit of this country,

and never can become Americans as

long as they give allegiance and

obedience to a foreign authority. They

recognize the Pope as king, and say

that he is and by right ought to be

the supreme ruler of the universe.

Now this country is a part of the universe,

and their right to rule it, just as he does

in Spain and Ireland, and all those other

Spanish and Irish countries. The

Catholics as Catholics should not even

have a vote in this country. They

will not vote as Americans or free

men, they obey their popes blindly.

Bourke Cochran said in San Francisco, at a Jesuitical blowout last year, their great ambition was to convert this country to the holy rule of his dago snake-shake. Now such a treacherous gang as that should not be allowed either voter or vote in a free country like America. He called it converting. I call it prostituting. If the readers could travel through priest-ridden countries as I have, they would change their minds in regard to the pope holy rule. Mr. Wilson may be honest in what he says about giving Catholics the same right as Americans in this country to lay American foundations, but they have had the power, they want that power and they will have laid the foundation of this government for king George. The Catholics would lay them to power Dago. Just look at all the popes properly in this country churches, convents, hospitals and other property and it is all foreign property as those dago priests only hold it in their name for their holy owner, and there is a river of American gold on its way to Rome every year to keep that army of loafers in luxury.—ALBERT LAWRENCE.

### Want a Free Lance.

Beaumont, Texas.—With this I send you P. O. Money Order for \$3.00 for three subscriptions. I will try and do more to help the Blade. I am glad that the Blade is looking better. I am also glad to see it taking a new form and turning a new leaf. I agree more heartily with Dr. Wilson in that we can not separate religion from Sociology. Our political and social system is moving. I have found it impossible to introduce a Blade in a Christian home, simply because it was too rank and dogmatic, under the management of our lamented friend Mr. Moore. Now I do not want to be mislead into doing as he did. I am glad to see that the Blade is improving. I have also heard of the Infidel paper I like it and I want the same adulterated brand of Infidelity, but I think that the Blade ought to be open to economic and political questions. If the Blade will open its column to question of government, socialism and economics, that will offer reform and better conditions that will benefit the laboring classes, the Blade under its present able management will not long be important for assistance. Its present circulation will soon double. Among all the Christians that I know, I do not believe there is more than 20 per cent that is sincere. The church within its self cannot do much. What I want to see is the Blade is the model of organ free exchange of opinion and all questionable political, social and economic questions. Give the people a good, sound proposition to better their condition. I believe that association is going to be the party that will be the party of the people in the near future, and that it will ever experience. I believe that government ownership of public utility will have more to do with clipping the wings of the teachers, from the fact that those individuals will not have to use them as they do now. As long as things remain as they are, our progress will be slow. I want the Blade to keep its old stand on infidelity. I like that, but let it open up an all question of rights or wrongs concerning the welfare of man. I would like to see some able Socialist writing for the Blade.—E. H. MICHOT.

### Woman Makes First Answer.

Minneapolis, Minn.—In answer to your question, I submit the accompanying article and should you accept it, I will for a time furnish one on the same subject each week if you will kindly allow to space in the Blade.

I have been a subscriber to the Blade for years, though in another's name. It is first received by that other so it does not reach me until Tuesday, but that is on the day when not so many other papers come, and suits me and gives the Blade to one who cannot afford to pay for it.

Many of my letters will be mailed from the P. O. at our summer resort, a short distance from the city, though dated from the city as usual.—SUSAN J. PECK.

### May This Wish Come True

Newfield, N. J.—In last week's Blade I see that Mr. Fair of Rock, Oklahoma, has ordered the Blade that I subscribed for him discontinued. I think I paid for one year. Please send right along to him and I think by the time the issue comes of some of his young tales will be so interesting that they will want it. I have also paid for some other parties for three months and here after I shall pay at least four dollars a year for such parties who I think might become subscribers after reading the Blade three months. I want you to so mark the dates and be sure to stop when the time is up, that I pay for it as take the liberty to order on my own account and the party I order for few exceptions, do not know who sends them, I am over 71 years old, but hope to live long enough to see the Blade have a million subscribers.—JOSEPH FAIR.